The Bombay Guardian.

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WEEKLY REVIEW.

—It is reported from Abyssinia that Theodorus has taken Magdala and carried off the captives who were there to Debra Tabor. It is also reported that Theodorus has been thwarted in his attempt to take Magdala and driven back to Debra Tabor. Our readers may take their choice of these pieces of information. We choose the latter.

—The Calcutta people complain and very justly, that the Mails for the new weekly line of steamers from Bombay, are to be made up there (in Calcutta) on Sunday. The steamers are to leave Bombay, it is understood, Saturday evening. Surely six days are not needed for the conveyance of the Mails from Calcutta to Bombay. They ought to be in ample time, even if made up late on Monday evening.

—We notice with much interest the discovery of a new gas obtained by distillation from oil-seeds that have already yielded their oil. The discovery is an important one for India, where coal is so costly and so much needed for other purposes.

—A contemporary publishes a message from H. E. the Commander-in-chief, supposed to be from Zoola, January 11th. This news was only five days in transit, and was probably telegraphed from Suez.

—We fear that the French Emperor is instigating the Viceroy of Egypt to send an embassy to Abyssinia, and a force to Annesley Bay. This intermeddling bodes little good to our Expedition.

Compared with the other years, there was a good attendance at most of the meetings for united prayer, held in Bombay last week.

We are happy to mention that a Scripture reader, Mr. Joseph Powell, is now on his way from Bombay to Abyssinia, and it is hoped that another may shortly be sent. Mr. Powell has been laboring with great acceptance and usefulness with the force at Mhow for about two years, and we hope that a blessing may accompany his work among the troops of the Expedition.

The Annual Collection for the Free Church of Scotland's Mission in Bombay will be made to-morrow in the Esplanade Church after both services, when discourses suitable to the occasion will be delivered—that in the forenoon by the Rev. D. C. Boyd, M.A., and that in the evening by the Rev. John Wilson, D.D.

The well-known *Heart-Book* has been translated into Hindustani by the Rev. J. G. Deimler. We avail ourselves of the following notice in the *Dnyanodaya*:

"The human heart is clearly described in this book that one can hardly fail to read it without seeing himself. Many a careless sinner has been awakened by it to a sense of his lost condition, and brought to a saving knowledge of the truth as it is in Jesus.

"It was originally written in German, but has been translated into several European languages. A few years ago the Rev. Mr. Schwartz translated it into Marathi. It is a book much sought and read by the Marathi speaking population, and we have heard of several instances of awakening by the reading of this book. We cannot but hope it will do good among the Mahomedans for whose benefit this translation has been made.

Copies of this work are to be had at the Tract Society's Depot.

We have been favored with copies of the *Bombay Almanack* and the *Abridged Calendar and Directory*, for 1868, published at the *Bombay Gazette* Press. Externally these volumes are tasteful and elegant. As scarcely any works are better known than these Calendars in Bombay, it is hardly necessary to say much about their contents. Several improvements have been introduced into the larger one. The proceedings of the Bombay Municipality are exhibited; there is a commercial review of the year; there is a good deal of matter relating to Joint Stock Companies. What we see with particular satisfaction is a considerable body of statistics, the gleanings of the past year, for many of which we would consult in vain ordinary works of reference. This, like the similar volume we have already noticed, shows not only Who's who in Bombay, but Who's not Who; the latter constituting a large force since 1864-65.

We have received from several quarters assurance that our remarks on the non-rotation of the moon have carried conviction, One gentleman has kindly expressed his sense of obligation by forwarding to us an orrery contrived by himself for the illustration of the matter. This simple apparatus shows us the earth in the centre, the moon at a certain distance, at first without either rotation or revolution, then made to revolve around the earth without rotation on its axis, then made to do both. Or it can be made to rotate on its axis without revolving around the earth.

Viewed from the moon the earth is an enormous globe in a fixed position in the sky, turning on its axis and exhibiting all its sides once in 24 hours; exhibiting rotation not revolution; just the very opposite of what the moon exhibits to us, revolution without rotation.

X. X. in the *Times of India* comes to the help of C.S., pats him on the back as having the right, but gently pushes him aside as young and incompetent. He then shows us his own competency by telling us that a body has two axis, one *its axis*, the other *its own axis*! What more he adds shows that his eyes are still shut to what [illegible], that a stationary wheel on the [illegible] in the course of 24 hours, *on the earth's axis*; the demonstration of which is found by extending its two opposite spokes to the heavens and noticing that the centre of the circle then described is the earth's centre not the wheel's.

The illustration of C.S., a globe made by the hand to revolve around a stationary light (a wall lamp) in the course of 24 hours, would represent the motion of a satellite moving around the moon, if such there were; it is the fixed light that represents the moon and her motion around the earth, only that she takes 29½ days instead of 24 hours to do it.

There was a convocation of the University on Tuesday. We have no fancy for the histrionic and sumptuary elements that enter so largely into these anniversaries. We are told that they are important because they impress the Native mind. But the minds to be impressed are those that are supposed to be already largely imbued with Western ideas, and therefore not likely, we think, to be inspired with any more respect for the University because of all the robing and costuming, the outside pomp and ceremony that distinguish these convocations. Why on this particular day of the year students should be asked to consider that 'men are but children of a larger growth,' and bid carefully eschew the thought on all other days, we know not. However, *de gustibus non disputandum*. H. E. the Governor made a very good speech as Chancellor. He spoke of himself as a devoted son of one of our ancient Universities, and as never having ceased to feel the value of a University education. He thought the high standard of the Bombay University a matter of congratulation, as it had an important effect upon general education throughout the country. It was a creditable distinction in this University, that whereas in Calcutta and Madras there are no oral examinations, here they are deemed essential. It was noticeable that there was scarcely any portion of the Presidency that was not represented in the list of matriculation candidates. The number of those who had taken degrees in arts and in law, was noticed with pleasure by his excellency:

"I believe there is nothing more important than the influence which the University is day by day exercising amongst us, in teaching the rising generation here not to look to Government employment only, not to look to the interest of patrons or to the Sircar, but to know this, that they have always before them an independent career in honourable professions, that they have equal honours if not greater to attain by means of their own exertions, feeling certain, as I do, that such a result is sure among the enlightened native youth of this country to induce them to pursue liberal professions here which will tend as much to secure good and enlightened government such as should render a people happy and contented, as any exertions on the part of those who are concerned in the [illegible]ment."

[illegible]ncellor, in conclusion, referred to the [illegible]erial aid [illegible]dered by Mr. Cowasjee Jehanghir and the Hon. Mr. Munguldas Nathoobhoy.

THE memorial Hall in Madras was crowded on the 27th ult. as it never had been before. The occasion was a Missionary Meeting convened at the suggestion of Dr. Macleod, to hear from representatives of the different Societies, accounts of Mission Work in that Presidency. The Bishop presided. The Revs. H. Symonds, Geo. Hall, D. Fenn, and A. Burgess gave an account of their respective Societies, viz. the Gospel Propagation Society, the London Missionary Society, the Church Missionary Society, and the Weslyan Society. Dr. Patterson of the Free Church, was providentally hindered from attending. Drs. Watson and Macleod also spoke. We give an extract from Dr. Macleod's address:

"One of the Missionaries who had addressed the meeting had asked him to undertake a long journey to visit Missions in the south and those in Cuddapah and Tanjore and Travancore. Were he to accept this and other similar invitations, he was sure to evaporate before he got to the end of his journey. Besides he had a wife and children in Scotland whom he was anxious to see before he should be four score years old. If he had come to stay in India for fifteen or twenty years, he would be glad to visit all the Missions, but then he had a short time only before him, after which he would have to go to Calcutta and the Punjaub. Still he thought they had seen enough to give them a real insight into the mission work. It was not necessary to eat any great quantity of any food to know its quality. A few mouthsful would suffice for such a purpose. As also to have a knowledge of the scenery of a country, a person need not see the whole. Several months voyage across the same ocean did not necessarily add much to one's ideas of the ocean. Besides, he and Doctor Watson had not come out to India wholly unprepared on the subject of Missions. He had himself conducted a Christian Magazine for ten years in which mission work used to form a part of every number. Then again he had been linked on to various Missionary bodies. One object of the present meeting was the manifestation and the promoting of unity among Christian Churches. He was aware that there was a craving for such a unity. Christ prayed that his people might be one even as He and his Father were one, that the world might believe that God had sent Him. Look, he said, at the unity of the army, at that army which was now going to fight in Abyssinia. It would march to battle and dare everything in obedience to the word of the Commander, but would that prove that God had sent Christ? Again, there was the unity of a nation like Great Britain, but would that prove that God had sent Christ?—But as they met together that evening and addressed God as a common Father their hearts forgetting all differences, such a union in spirit, springing from a common faith and love in Jesus, this alone was the real unity of life in the Church which could be only accounted for by the fact that God had sent Christ, and that that He was the ever living source of Life. He had listened to the reports, and, looking back to the past, he could not but think that the success of Missions was marvellous. On last Wednesday he had assisted at the ordination of native clergyman at Vellore. He then heard of a veteran who took the Holy Communion for that day, who had escaped at the great mutiny which occurred in 1806 at Vellore. What changes had taken place since then. How much had been accomplished."

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THE EIGHTH HEAD.

BEFORE we can take up the consideration of the eighth head of the power represented in the 17th chapter of Revelation, we must determine something about the seventh head spoken of in the same chapter. Five are fallen, says the angel, and one is, and the other is not yet come; and when he cometh he must continue a short space. The characteristic of the seventh head *in this description* is that it continues a short space. Where are we to look for the seventh head? There is nothing in the description that requires us to regard the eighth head as immediately or closely following the seventh.

In speaking of the seven heads as they appear in Chapter XIII, where the woman, the false church, is not distinctively represented, we found in the sixth head wounded to death a reference to the overthrow of the imperial power of Rome by Odoacer the Goth who assumed the style of King of Italy. These Gothic kings soon passed and the Pope of Rome assumed powers that might strictly be called imperial, crowning himself with the diadem. Here was the wounded sixth head. We spoke of it as, virtually, the seventh head.

But in the 17th chapter where the seven-headed beast is represented as bearing the woman, we do not look for the representation of the Pope's imperial power among the heads. We go back therefore to the sixth head wounded to death, to the destruction of the Roman empire by the Goths in 476. We find then a new secular head in the Gothic kings of Italy. These kings differ greatly from the first kings of Rome who were indigenous and whose territory was limited to a small part of Italy. The kingship of these Gothic rulers is essentially different. Let this stand for the seventh head of ch. XVII which was to endure but a short while. After this what have we? The woman, the Papal power, the Roman Catholic church, and the secular power of the ten kingdoms of Western Europe represented by the ten horns. To find an eighth head, we come down to modern times. It is under the eighth head that the beast goes into perdition. It is introduced in connection with the catastrophe, the ruin of the great allied systems represented by the beast and the woman.

"The beast that thou sawest was and is not; and shall ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not and yet is."

We can hardly suppose that the expression 'was and is not' has reference to the apostle's stand-point in time. For we are immediately told the sixth head then was, which shows that the beast then was. But the words are of the nature of a prolepsis; or they signify that after seeming not to be, the beast shall become again manifest.

We have said that some writers are endeavouring to show that Louis Napoleon is the eighth head, and that he is destined to act a part very different from any that was ever acted on this earth; to subdue all nations and take to himself universal empire; to murder true Christians every where, and sit down in a temple at Jerusalem to be worshipped. We need not say that we disclaim any participation in these views. We believe them founded on an erroneous reading of the prophecies. But with regard to the single question whether Napoleon III or rather his dynasty may not be the eighth head, we wish to call attention to the fact that more than a dozen years have past since we pointed out in the *Guardian* certain reasons for believing that the eighth head was thus to be identified.

What is wanted is imperial power, *in Rome*, upholding Rome. In 1848 the people of Rome rose against Pio Nono, expelled him and proclaimed a republic. Then for the first time was the Bible printed in Rome in the vernacular, and the Gospel freely preached. But in June 1849 a French army sent by Louis Napoleon, President of the French Republic, battered down the walls of Rome, and destroyed the constitutional Government that had there been formed. April 12th, 1850, Pio Nono ventured, under the protection of the French troops, to return to the seven-hilled city. France was still a nominal Republic. But in December, 1852, Louis Napoleon by a sanguinary coup d' etat, got the entire power into his hands. But observe the method of the thing. He resolved that he would become emperor by the votes of the people. Polls were opened all over the country, and Frenchmen of all degrees and conditions were invited to vote *Oui* or *Non*, on the question whether Louis Napoleon should be Emperor of France or not. The ayes had it by an immense majority. Here then was emperorship, but diverse from all that had been before; a man was made autocratic by the votes of the entire community. The head was of the seven, and yet was different in this most important respect from all of them. The *Signs of the Times* converts the phrase into "of the seventh," which is an error. The original is dead against it. The beast that goeth into perdition is represented as coming up out of "the abyss" (not bottomless pit); we may understand this as signifying out of the mass of the population. Louis Napoleon was but a private citizen, nay, not even a citizen, at the time of the outbreak of the Revolution of 1848. He had been serving as a special constable in London.

Well, his army was in Rome and in Rome it remained. It was owing to its presence there that the Pope was enabled to remain. Here then you have imperial power in Rome upholding the Papacy. It was supposed he would soon withdraw the French force. Nothing of the kind; years came and went. Piedmont grew to Sardinia; one country after another was added to the kingdom of Italy, until nothing but a little strip of territory was subject to the Pope's temporal sway. Finally, but very cautiously, Napoleon III withdrew his troops in 1866; but the recent unsuccessful attempt of Garibaldi only served to demonstrate that France was really there, the Pope really, to this day, upheld in his temporal dominion by the Emperor of France. The Antibes Legion which took the place of the French force withdrawn in 1866, consisted of French soldiers who had served their full time in the French army, in other words, of the troops of France, allowed by the Emperor to serve the Pope without forfeiting their rights as citizens of France. The withdrawal of the French army was therefore scarcely more than a feint. And now that it has been shown how promptly a very large force may be despatched to his aid, the Pope sits more securely than he has done for a long time.

HOMILIES FOR THE TIMES. X.

"*Whosoever will, let him take the water of life freely.*" Rev. xxii. 17.

We are permitted to trace the river of the water of life from its source. At the opening of this last chapter of the Bible, we perceive it issuing from the throne of God and of the Lamb. Ordinary streams are purest near their source, but gather volume as they proceed by the accession of many confluents, losing in purity what they gain in quantity. This river of life in like manner is pure and uncorrupt at its source; but its waters are not, like the waters of other rivers, miscible with those of tributary streams. It

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has no need of tributary streams. It issues in amplest volume from the throne of God. Whatever comes to it, comes to get life. It enters the Dead Sea of humanity to destroy the deadly characteristics of those waters, and carry every where the new-creating water of life.

From the throne of God and of the Lamb. This is eternal life that they may know thee the only true God and Jesus Christ whom thou hast sent. The throne of God and of the Lamb is the only throne with which sinners have to do. By nature aliens from the life of God, it is only in Christ that they have access to the Father. And observe, it is through Jesus Christ THE LAMB that they come to that knowledge which is eternal life; and not merely throughChrist a teacher, convincing them of the fatherly and benignant heart of God. We see in the midst of the throne a Lamb as it had been slain. This was the Lamb slain (in sacrificial type) from the foundation of the world. It was through his death that the river of the water of life was enabled to issue from the throne of God for the salvation of sinners. He tasted death for every man.

A very wonderful chapter is this last chapter of the Bible. In the first portion of it we see the river of life irrigating and gladdening the new paradise of God. The tree of life is there with fruits dependent on no vicissitude of seasons; with leaves for the healing of nations. It is paradise; for there is no curse; there is the manitested glory of God in Christ; the will of God is done as it is in heaven; every forehead is radiant with the name of God; there is no night, and no need. Is not this heaven? The heaven which Christ went away to prepare for his people; and which the Holy Ghost came to prepare them for?

Is this all that is wonderful about the chapter? No, the most wonderful thing is that that very river of the water of life that issues from the throne of God and of the Lamb to create this special paradise about the throne, [illegible] its way to us; it is actually flowing [illegible]gh this sinful world of ours. The Hin[illegible]re taught in their books that the Gan[illegible]s a heavenly origin; that it flows through [illegible], the place of the gods on Mount Meroo, [illegible] it descends to earth; that it issues in [illegible]om the very head of the Creator. So [illegible] drink its muddy waters, and bring their dyin[illegible] to die in them, and fancy that sin is washed away and a passport obtained for a life of bliss. But the Ganges, like all other streams, is of the earth earthy, and can do nothing for the death-wound which sin has inflicted upon the soul. From vain imaginations, let the perishing sons of men turn to that wondrous river of the water of life of which the beatified drink with rapture, before the throne of God and of the Lamb, and of which we, even all the sinners of the world, are invited to drink.

Here is a thought for us to dwell upon. That very Gospel to which our attention is so earnestly solicited and so coldly accorded, creates the paradise in which the saints in light are dwelling. The words which fell from the (heart of God and from the) lips of Jesus, those words and works and sufferings of his which are told in our Gospel, fill the hearts of the redeemed on high with joy unspeakable and full of glory, enable them to walk in the light of the throne, stamp their foreheads with the name of God, and clothe them with angelic purity and peace and power. My words shall judge them (our sinful race) in the last day, said Christ. The New Jerusalem, the paradise of which we have been speaking, shall come down from God out of heaven, having the glory of God, and a light like unto a 'stone most precious.' Then men shall see what Christ's words have done for believers; redeeming them from sin; conforming them to himself; destroying the traces of worldly error; filling them with wisdom from on high; crowning them with felicity; and robing them in the very glory of God. Then shall they be pricked in their hearts, and made fearfully aware of the stupendous evil of unbelief which made them cast away a pearl of such inconceivable price. Then every eye shall see him and they also that pierced him, and all kindreds of the earth shall wail because of him.

But why is it that the state of believers is not even now paradisal? Do the waters of the river of life lose their virtue when they reach this world, lose it in a degree?

We must guard against an error. These waters do not first make glad a heavenly place on high before they reach this world. In fact they first began to flow in this world. The Son of Man came to seek and to save that which was lost. The words of life fell from his lips as he went about among men. The fountain was opened up in Jerusalem, where Messiah was crucified. And they who are now in the realms of light and glory, first tasted the water of life in this world. With all its virtue and transforming efficacy it is with us here.

What hinders then that Paradise should spring up even now, on the banks of this river?

Some hindrances we may find in ourselves.

According to our faith, it is unto us. We are saved by faith; and as our faith is, so our salvation. Oh ye of little faith, was the sorrowful apostrophe often addressed by Christ to his disciples. Alas! to this day, wherever we find faith, we find more or less of its opposite.

They that drink of the water of life, drink of many other waters. They only in part forsake the springs of this world. Custom exercises a grievous sway over them. Worldly cares, fears, doubts, desires, tastes, aspirations, habits may be dying, but they are not dead.

Shall it ever be thus? What is meant by the representation of the New Jerusalem, the glorified city, coming down from God out of heaven? What means the great voice saying, The tabernacle of God is with men; in immediate connection with the words, I will give unto him that is athirst of the water of life freely?

Our text is ushered in by the words, The Spirit and the bride say, come. Is not this the bride as she is presented to us in the 19th chapter? "The marriage of the Lamb is come and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

NOTES FROM AN INTERLEAVED BIBLE.

Psalm XVI. 2. 'My goodness not to thee, but to the saints.' Goodness in the sense of profitableness. Many conceive that they have merit before God; a goodness that will go far to excuse their failures. Though the Christian disclaims this it is not to lead a life of inactivity. He feels that it is his privilege to help the household of faith. Inasmuch as ye have done it unto one of the least of these.

Let us ask ourselves this question: Who are excellent in our eyes? In whom is our delight?

5. What was true of the Levite should be true of every Christian.

6. Actual inspection of the land purchased on paper, often dissipates the emigrant's joy. Not so here.

7. The wisdom from on high, this is his godly inheritance. The Lord, as a sympathizing High-Priest and Counsellor, is his portion.—'Hath given.' This cause of thankfulness any one may have at any time who will humbly search the Scriptures.—Sleepless nights are not the same thing to the Christian that they are to others. The word of God in his heart affords a pleasant meditation.

8. Be ye imitators of God.—'Never moved.' Compare xv. 5, and run the two truths together.

9. My glory, i. e. my spirit.

10. The 'hell' and 'corruption' correspond to the hades and death of Rev. I. 18. It is only this verse that is distinctively Messianic. The rest of the Psalm suits the ordinary believer. There is no more reason why a prophecy of Christ may not be couched in a single verse of a Psalm, than in a single verse in Isaiah or Zechariah. In the matter of prophecy the Spirit of God refuses to be bound by our literary and linguistic rules, one object being to hide, in a measure, or for a time, the truth.

XVIII. 1. 'Not out of feigned lips.' Such prayer as Nathanael offered under the fig tree. If we say the Lord's Prayer and have at heart very different desires than those expressed in it, we mock God with feigned prayers.

2. We can safely appeal to the tribunal of God when we are heartily willing to abide by its decisions and do not forestall them. The missionary to the heathen, claiming to be an ambassador of God and challenged for his credentials, must see to it that he relies simply on God, and is not seeking to commend or advance himself by means unappointed of God.

3. 'In the night.' Referring to seasons of sweet communion when he has greatly realized the presence of God.

4. The word,—the sword of the Spirit.

3 and 5. Compare his *purpose* and his *sense of dependence*. Be strong in the Lord. God leads us through our own purposing. His will in ours is the stature of a perfect man in Christ. There must be the helm as well as the sails. Some imagine that they are carried forward by God when they are simply wafted by circumstances. 'Slip not.' The paths of God are sometimes smooth as glass.

7. This shows how David, the shepherd-boy, made his way to the throne.

Correspondence.

To the Editor of the "Bombay Guardian."

THE ORDINATION AT DÈDGĀW.

MY DEAR GUARDIAN,—The last of the ordinations arranged for at Ahmednuggur by the *Aikya* in its Oct. meeting, was consummated at Dèdgāw on the 25th of Dec. Circumstances required a change of the day first designated and the ordination was held on Christmas,—and not improperly. Such an exercise was suitable for such a day. This was the seventh ordination of a Native Pastor that we have been allowed to rejoice over within two months.

I am sorry to say that Mr. Mahipati Anakāipagar, the pastor, has infirm health and fear he will find the extended and difficult parish too much for him. But he has the love and confidence of the church to a remarkable degree and will not spare himself in his ministry.

Several outsiders pledged themselves to give toward his salary, and there are inquirers who "esteem him very highly in love for his work's sake," so that we may regard him as having a small "congregation," using the word in its special sense, besides the company of the communicants and baptized children.

The Dèdgāw church comprises residents of five villages. At one time there were members from two other villages, six and ten miles farther East. They were on the outskirts of the Christian influences in this region, and when a Māng was received to the communion of the Chande church, they withdrew from Christian ordinances. One of them also allowed his relatives to give his little girl as a wife to a heathen and by heathen rites. So their names were erased from the book of the church. May they yet be brought back and their names be found "written in the Lamb's book or

life." Some inquirers from that region also ceased to seek admittance to the church, but claim not to have lost their interest in Christianity.

There seem to be less intercommunication and common interests among the villages represented in the Dèdgāw church than is usual among villages similarly situated. I always found it difficult to assemble a quorum of the church. Indeed at one time after notice was carefully sent to each member, although there had been no communion for some months, so few assembled at Dèdgāw, the Eastern extreme, that I went on to Hiwarè, the Western extreme, and repeated the service there. So when pledges from all the church members were talked of as a necessary pre-requisite to ordination, I thought it would not be possible to secure them in the Dèdgāw church, for lack of community of feeling, if for no other reason. The result rebuked my want of faith. All pledged themselves and all assembled at Dèdgāw and stayed through the meetings. By *all* I mean the fourteen male members, though nearly all the women and children too were present. Having been thus rebuked, perhaps I ought not to think so, but past experience of the difficulties in the way of obtaining systematic contributions, lead me to think that Mr. M. and all the pastors, will need to preach often from such texts as 2 Cor. 8: 11, which reads "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

Dèdgāw is our most Easterly station on these prairies of the valley of the Godāvarì. It seems a great pity that we cannot do more for the regions beyond. The Church of England Mission has a station at Aurangabad 30 miles North. The Free Kirk has a station at Jalna 45 miles Northeast. The American mission station at Sholāpûr is a hundred and forty miles Southeast. In the vast area between, and in a belt stretching for hundreds of miles to the East there is not a mission station or an outstation. Not one from this to the Bay of Bengal. But on the Eastern side I am not aware that any station exists between Masulipatam and Orissa. When Dr. Gründemann's Map of Missionary stations comes to hand, we may speak confidently of such matters. But, in any case, there is much land to be possessed. May these infant churches so flourish and so acquit themselves in the work of "holding forth the word of life" that the missionaries, "having no more place in these parts" may go on to preach the gospel in the regions beyond." Hoping to be thus pushed on,

I am yours in the service of Christ,

S. B. F.

P. S. I notice that that the printer has made me say that "the members of the Pānchègāw church promised to give a little of their income for the pastor's support." I agree that the amount is small, but I meant in that sentence, to have him print *tithe* where he printed *little.*

S. B. F.

THE KOLAPOOR MISSION.

My dear Editor,—Having just accomplished one of my long preaching tours, a few very brief extracts from my journal may serve to indicate the character of this part of our work and the state of feeling among the people of the villages in this region. I select at random under different dates as follows:

Nov. 21. *Servod*—A village of some 1500 population, 21 miles North of Kolapoor, at which I spent three hours two years ago and gave away a copy of the Bible to the village officers who promised to read it to the people as well as for their own benefit. In a few minutes, between 60 and 100 of the more intelligent people gather around me in the village chowdi and listen to my preaching with unbroken interest about two hours. Many of them show knowledge of the historical parts of the Bible and lead me to infer that the men to whom I gave it have been faithful to their promise. The Police Patil and a dozen other prominent men warmly assent to the truths of the Gospel presented in the plainest manner possible, declare that they have no faith in their own gods, and that they will gladly give them up and adopt the Christian faith if Government will cease to support the idols and temples. Find a small indigenous school of 10 boys who have carefully kept and read the few tracts I gave them two years ago.

On leaving, the Patil and three other men accompany me two miles to *Wudgaon*, and listen to my discourse here also, joining with me in arguments against idolatry. The people of this village (never before visited) listen attentively, and repeatedly express their assent as I spoke of the one living and true God, spiritual worship, man's apostacy, and the necessity of pardon, regeneration and salvation through a sinless Saviour. Find the young Patil is a good reader and spends his leisure time in teaching three boys to read and write. He asks me to give him a Bible, offering to read it to the people. He is the only good reader of the village, but his intelligence and ready assent to the truth interest me. May the word of God prove a light to him and many others in his village.

Three miles further brings me to *Kapsee*—a large village I have never seen before, thronged to-day with people from the neighbouring villages gathered here for their weekly bazar. Several hundreds at once come around me, and I find as large an audience as I can reach with my voice and so long as I am able to address them. One Brahman interposes and makes a feeble attempt to defend Hindu views and practices, but a few kind words to the point are so plainly understood by him and the people that he makes no reply, while many give audible assent to the truths uttered, among them the village officers who promise to think more of these things, search the Christian Scriptures for themselves and read them to the people.

Two miles, after sundown, bring me to *Savata*, where I am glad to stop for the night. The Patil shows a kind wish to make me comfortable in the chowdi, offering me milk and rice for my supper, after which some 30 men come in and listen to my preaching and prayers till I am too weary to speak longer. I preached in this village two years ago. The people remember much that I told them, and the Patil reminds me that I gave no Bible, though I gave one in a neighbouring village. His wish to know more of our Scriptures is too welcome to be refused. * * *

Nov. 24th. *Mulkapoor*—A small town of 3,000 to 5,000 pop., the capital and residence of the Punt Prutinidhi, one of the principal chiefs subordinate to the Rajah of Kolapoor. Arriving at night, the people gather in good numbers to listen, and early in the morning (Sabbath) the chief sends me a kind invitation to hold my preaching service in his Durbar. Find him present with a large audience of 250 to 300, all giving unbroken attention as I endeavour to explain and enforce the fundamental doctrines of our Christian faith. The Chief and some others repeatedly express their assent, and the Shastris, even, make no resolute attempt to defend their views.

After my discourse the chief alludes to my visit two years ago and the Bible I then gave him, showing that he has read parts of it at least and only to approve. He also speaks of his visit to Poona and Bombay last year at the invitation of our late good Governor, Sir Bartle Frere, and shows the good effect of his visit in the new ideas and more correct views he has adopted since I saw him before.

Find a school of 30 boys under Government patronage, but the teacher develops no proper earnestness or love for his work. A little enthusiasm and efforts on his part should gather a school here of 150 young men.

Mulkapoor is pleasantly situated on the Shalee river near Amba Ghaut, enjoying a cool mountain climate, and the fresh sea breeze much of the year; is about half way between Kolapoor and Rutnagherry, and seems a most favorable locality for a Mission Station. Earnest labor here could not fail of results to God's glory in the salvation of precious souls.

The above extracts are sufficient to give you some idea of the work accomplished in more than 100 villages in this town, only 10 of which were ever before visited by a missionary. We have now been over so large a portion of the Kolapoor state that we can see only time and strength are necessary to enable us to complete the work of visiting every village within its limits. The interest with which the people in most of these villages listen to God's message, makes me feel, that if we had more laborers to follow up the work we might hope ere long to see a large harvest of souls gathered into the fold of Christ.

Since coming home to be with our native church for this week of prayer, we have had our stated communion service, and two young men—long time inquirers—have gained strength and courage to receive baptism and come with us to the Lord's table. We hope the friends who so kindly support our Mission will help us with their prayers for a larger blessing on our work.

In the love of the Gospel, Your Sincerely,

R. G. Wilder.

Kolapoor, Jan. 11th, 1868

P. S.—Should any of your readers feel a special interest in this village work and prefer to give for its necessary expense rather than for schools or the other work of the mission, it is proper they should know that our donations for this object are wholly exhausted, though we are wishing to go out on another tour at once and have planned to do so, trusting the Lord will incline some one to supply this need. W.

Epitome of News.

SATURDAY, January 4, 1868.

—The *Times of India* makes an appeal in behalf of the Victoria Museum. Rs. 60,000 are wanted to complete it.

—The Same; Senafe, Dec. 22: "It may be *calculated out in facts or figures* with a great degree of accuracy, that unless the captives are voluntarily given up before the end of April, this army will be yet in Abyssinia when the leaves of the new year are yellowing to their fall. As for *our* being able to recover the Debra Tabor captives *by force* before that time, such idea is visionary. If my assertion is considered by any one as too dogmatical, I would ask my critic what supplies have we got in store at Senafe? We have stores of all kinds for a fortnight. How long, with such resources of transport as will probably be available, will it take to convey stores enough to Senafe to allow of the flying column proceeding on its way, and to admit of a strong support following to occupy Antalo or perhaps Sokota? At a rough calculation I should say seven weeks to two months. Moreover, by the middle or end of April, the column which moves into the Begemeder country should be before Magdala or Debra Tabor, or whatever is the objective point. This presupposes that that column cannot make a final start from the vicinity of Senafe before the 15th Feb., and that about two months of march are required. If this that I have advanced is correct, I would ask how will it be possible for us to conclude all our work, how will it be possible for the force in the far advance to regain the shores of Anesley Bay before the rains set in? How, before these commence, could we evacuate all the vast stores of *material* which by April will be collected at Senafe, in view of possible eventualities which would compel us *nolens volens* to remain in Abyssinia longer than had first been anticipated? One such eventuality is not only possible but forcibly probable. What is to prevent The[illegible] if so minded when he finds himself hardly p[illegible] from *backing* into the country which kne[illegible] first, from which he issued to wrestle fo[illegible] nion, and every yard of which must be f[illegible] to him from the *hunting* men gave him [illegible] down it in his early days?"

—Same; Zoola, 29th: "We have [illegible] heard that Colonel Merewether and Colonel Play[illegible] are returned from a reconnaissance they had pushed as far as Attigerat, forty miles distant from Senafe. The country abounds with grass, but no grain is procurable, as the little there is, is required for local consumption. The road or rather track, is almost throughout its length fit for laden animals, but not traversable by wheeled carriage. Water is also obtainable, good and in sufficiency at many points. The reconnoitering party was escorted by a troop of horse only, and was received with friendly attention by the inhabitants."

—The death of Col. J. C. Kennedy, in Egypt, Capt. Benson, R. A. and Captain Smythe, H. M's 33rd, all connected with the Abyssinian Expediture, is reported. Capt. Benson fell overboard and was drowned.

—The P. & O. Co's Steamer *Carnatic* with the Mail of December 18th, arrived yesterday. Heads of Intelligence:

Parliament has adjourned till the 13th of February. There has been an Abyssinian debate in the House of Lords, and some further desultory discussions on the subject in the House of Commons.

An address signed by twenty princes of Kattyawar has been publicly presented to Sir Bartle Frere.

A Japanese prince, the brother of the Tycoon.

is in England, and has been received in state by the Queen.

Her Majesty's Theatre has been totally destroyed by fire.

A large meeting of Roman Catholics has been held in London to express sympathy with the Pope.

Fenian funeral processions for the convicts executed at Manchester have taken place in Dublin, Limerick, and other places in Ireland.

The Fenians have made a desperate attempt to rescue Colonel Burke from the Clerkenwell Prison. A 36 gallon barrel of gunpowder was exploded against the wall. Several houses were destroyed. Four lives were sacrificed and sixty persons wounded. Two men and a woman are in custody charged with wilful murder, and the evidence against them is conclusive. The outrage has caused intense excitement in every part of the country.

The Government prohibited by proclamation the mock funeral processions in Ireland in celebration of the three Fenians executed in Manchester for the murder of Police Constable Brett, and they were not held. The intended processions in Liverpool, Leeds, and Glasgow were also abandoned.

A quantity of gunpowder has been discovered in a sewer communicating with Millbank Prison, placed there with the intention of blowing up the building.

A Fenian plan for the seizure of various armouries has been discovered at Wolverhampton.

A terrific explosion of nitro-glycerine has taken place at Newcastle-on-Tyne. Four persons were killed, and others severely injured.

A warm discussion is proceeding in the Italian Chambers on the policy of the Italian and French governments respecting the temporal power.

The Secretary of State for India has decided upon an official inquiry into the whole furlough system of India.

Dr. Balston has resigned the head mastership of Eton College.

Sir Culling Eardly, has been committed for trial on a charge of bigamy.

—*Times of India;* Rajkote: "Information has been received that a party of about seven or eight of the Wagheers, amongst whom was a wounded man, were seen making thir way for Ookamundel, and these were undoubtedly Mooloo Manick and the few men who escaped from the Tobur Hill. All information that can be gathered tends to shew that there were few if any men with Mooloo at the time of the fight. The Federal Sebundee are on the traces of this band, and it is certain that they will get but little peace. Col. Anderson is occupied in trying prisoners who have either aided or sheltered the outlaws, and I have no doubt that their punishments will be severe."

—Mr. Cowasjee Jeehangeer has given Rs. 2000 for the purchase af books for the Grant Medical College Library.

—At the Annual Meeting in connection with the Grant Medical College, the Hon. Mr. Ellis said "that he had learned with much regret that none of students of the College had succeeded in passing the recent examination for the first degree in medicine, and he must confess to sharing in the disappointment which the professors of the College must have felt at this result. That result had been viewed by some as indicating a decline in the efficiency of the College, and he would admit that, judging from this failure, he had at first formed the same impression, but closer enquiry and mature consideration had convinced him that his first impression was hasty and erroneous. He (Mr. Ellis) had every reason to believe that, so far from its efficiency having lately declined, the Grant College was still flourishing, and in a way to extend still further the benefits of the education received by its students."

—The Clerkenwell Prison explosion: "Twenty minutes to four o'clock a cask of powder (or some other combustible substance) was brought through the street on a truck, and placed close to the prison wall by two men and a women, who scarcely tried to conceal themselves, trusting no doubt to the suddenness and shock of the explosion to cover their retreat. One of them applied a fuse to the barrel, which, after burning for two or three seconds, fired its contents. The wall of the prison-yard, which is between twenty and thirty feet high, and two feet thick, was lifted up and driven in, brick by brick, for about sixty yards of its length; and eight houses on the opposite side of the street were shattered, and more or less completely destroyed."

The authorities had received warning from Dublin that this attempt would be made!

—Archbishop Manning, at a meeting at St. James' Hall, said: "Rome was not the capital of Italy, but of Christendom; every Catholic had a direct interest in the maintenance of its independence, and they were assembled to deny the right of Italy to absorb it. He had frequently heard from the lips of the Pope himself that he only esteemed his temporal power as essential to the free exercise of his spiritual functions; and he was sure the Pope would lay down his life rather than give up that temporal power. It was the duty of every Christian Government to protect Rome. We had been told that the English Government was the best upon earth, and Rome the worst. He (the Archbishop) accepted the first part of the proposition, reserving, however, unlimited private judgment, but he utterly rejected the second. He maintained that the Government of the Pope was thoroughly just and merciful, and he claimed that it should be guaranteed, like that of Belgium, by all the Christian Powers."

—*Overland Mail*: "The *Weekly News*, which is under the same proprietary as the *Nation*, has a rude woodcut ("after the celebrated painting by F. David") in which a gibbet is represented, with three ropes depending from it, and in the air over each a luminous crown. A female figure gazes upwards at this sign in the heavens, and another form representing avenging Ireland, holds an hour-glass in one hand, and in the other a sword, before which Britannia, pictured as a fury, cowers and flies in terror."

"December 5, M. Rouher, to the astonishment of all parties, declared in terms as absolute as those which M. Thiers had dictated, that France would in any and every case protect and maintain the temporal power. French troops, he stated, would remain at Rome as long as the safety of the Pope rendered their presence necessary, and he added:—'Safety does not mean alone material tranquillity. We must have good guarantees from Italy. Italy shall never possess herself of Rome.' (Loud applause.) After returning to his seat, he reascended the tribune, to add, that when he said the French troops would remain at Rome as long as the safety of the papacy required their presence, he meant by the word Rome the integrity of the present Pontifical territory. (Applause.) Until durable guarantees are given for the maintenance of the temporal Power so understood, France will not withdraw her troops from the Papal States. 'If Italy marches against Rome, she will find a French army to oppose her.'"

"The last stone of the Capitol at Washington, the extension of which has been going on for more than twenty years, was laid on November 14."

"Emigration was thought at one time to be, if not the great remedy for all Irish evils, the great outlet or safety-valve. But inventions of this kind often 'return to plague the inventor.' That which we have swept out comes back upon us worse than before, to grieve us more grievously. Ireland Americanized is something very different from Hibernian Ireland, pure and simple. The hatred is now double-distilled. We must now look for other remedies—for other safety-valves. We must make an Ireland for the Irish—not provide an America for them."

"12,000 men are out of employment in London."

"Very sad accounts are given of the health of M. de Lamartine, now at his chateau in Burgundy. He sits all day long in an arm chair without saying a word, and scarcely seems to recognize visitors who come to see him. At meal times two servants take him by the shoulders and carry rather than support him into the dining-room, where he eats with a ravenous appetite, but still remains silent."

MONDAY,—January, 13.

—The *Atiet Rohaman* has been lost in a cyclone 300 miles N. of Mauritus. The captain, his wife and some of the crew are missing.

—The *Pioneer*: "The *Indian Catholic Chronicle* has re-published, with all the honours of a black cross and border, the 'mortuary card' which asserts that Allen, Gould and Larkins committed the crime for which they were executed, 'from their profound love of 'poor old Ireland' and of the Fenian cause.'"

—*Native Opinion*: "Mr. Mahadeo Govind Ranade, M.A., L.L.B., has been appointed to act as Professor of English Literature and History in the Elphinstone College during the absence of Prof. Hughlings."

—Five houses near the Moombadevi chowkey were burned down early yesterday morning. Two old persons were burned to death.

TUESDAY,—January 14.

—The loss by the Sunday morning fire amounts to Rs. 81,000. It was in a very densely populated part of the island and might have proved very destructive. The steam-engines were very serviceable.

—*Mauritius Overland Gazette*; Dec. 18th: "On the 12th instant a boat with the first officer and seven of the crew of the "Atiet Rohaman" arrived in this port. The officer immediately reported the loss of the vessel mentioned on Tromelin or Sandy Island, about 300 miles from Mauritius, and that there were left on the island the captain and and forty men, passengers and crew. The "Atiet Rohaman" left this port on the 23rd ult with a cargo of 10,474 bags of sugar, and on the 26th the accident occurred. She broke up shortly after she struck, so that vessel and cargo are totally lost. The two local insurance companies held risks for about £4,300 each. The Governments made arrangement with the Agents of the Union Steamer Mauritius to go for the shipwrecked people, and on the evening of the 14th this vessel left. The weather was threatening and, as already described, the next day it blew a gale of wind. The 'Mauritius,' after experiencing much damage and incurring serious danger, was obliged to return without reaching her destination."

—*Pioneer*: "Perhaps the most fatal obstacle to progress and to the just excercise of power by natives over one another, is the institution of caste, which has as strong a hold on the bulk of the people as ever; it forms a part of their religion, and is so firmly established that its evil effects will outlast even the destruction of Brahminism if that ever takes place. Quotations might be given from writings still paramount to all other authorities in the eyes of the Hindoo in proof of this. For a native in independent charge of a district to show an impartial indifference to the relative claims of his high caste brethren and the lower orders, would be contrary to his conscience: and did he happon to be a man of extraordinary enlightenment who despised the prejudices of his countrymen, he would incur the opposition and hatred of some; while others could never be convinced of his disinterestedness. Some might suppose that men in whom such a feeling is so powerful must cheerfully accept any evils arising from it; however they cannot be expected to reason thus logically in their present backward condition. Instead of attributing the misfortunes arising from misgovernment by their fellow-countrymen to the true cause, namely, the defects of their own social laws, they would visit the supreme power with retribution for the vices it had encouraged by a mistaken policy."

—*Native Opinion*: "Dr. Bhau Daji performed last Friday evening his 87th operation for stone in the bladder, upon a Hindu patient who had come on purpose from Junager in Kattywar. We are glad to hear the patient is doing well.

—*Times of India*; Baroda, 11th: "I am sorry to have to inform you of the death, last night, of Row Sahib Rodhia, late Prime Minister to H. H. the Guicowar. He had undertaken to perform a pilgrimage to the temple of Dwarkanathjee at Dakore (a place some forty miles Nort-east of Baroda) *on foot*; he, however, did not reach the temple, for the walk proved too much for a man of his age and constitution. On the way he fell dangerously ill, was brought back to Baroda last night, and died immediately after."

—The same: "The Wagheers were a Scythian tribe so named from Wagur in Cutch, from whence at some remote period they crossed over to the island of Beyt, and afterwards to the mainland of Okhamundel, a barren province forming the extreme north-west portion of the peninsula of Kattywar. Being skilful boatmen and of daring character, many of them became addicted to piracy, though the main body regularly settled at Dwarka and several other walled towns in Okhamundel. They also took possession of certain ancient Hindoo shrines at Beyt and Dwarka, and levied toll on the pilgrims resorting thither from all parts of Northern and Central India, but mainly from Guzerat. In the early years of this century, our officers, naval as well as military, had frequent skirmishes with them, and not always to our advantage. Finally, our claims upon them having been consolidated into a money demand, which was more or less evaded, it was arranged to make over to the Guicowar the Province the Okhamundel, as he much desired to obtain control over the shrines there—he paying us the amount of the tribute demanded of the Wagheers, who, it should be stated, had by that

time largely intermarried with the lesser Rajpoot chiefs in Okhamundel and Kattywar proper. The Guicowar has never been able to control the Wagheers, whom he has sought to dispossess of their landed inheritances, and the British Agent in Kattywar, in conjunction with the Resident at Baroda, have had to keep up constant efforts to check the excesses of these Wagheers, to whom were joined all the Bahirwuttee (outlaws) of the province, and who by means of threats have constantly obtained help and shelter for the regular chief."

WEDNESDAY,—JANUARY, 15.

—*Times of India*: "The Third Brigade of the Abyssinian Field Force, consisting of H.M.'s 45th Regiment (Sherwood Foresters), H. M.'s 2nd Regiment N. I., are under orders to embark on the 15th, and 17th instant."

—Mr. Chambers of our observatory, applied to the Indian Office some time ago for magnetical instruments like those at Kew. The application has been unheeded. General Sabine, in his address before the Royal Society, thus refers to the matter: "In the meantime the cost of the Observatory runs on, whilst the very valuable services for magnetical science, approved and recommended by the Astronomer Royal, and which Mr. Chambers, having been educated a Kew, is singularly qualified to carry into execution, are in abeyance for want of the necessary instrumental means to execute them, the whole cost of which would be under £400. We may hope that this oversight will shortly be rectified."

THURSDAY,—JANUARY, 16.

—Galle telegram: Preparations for the opening of Osaka and Hiogo are being rapidly advanced.

Reports concerning the Nienfei are more encouraging for the Imperialists. A series of victories being said to have crowned Li Hung Chung's efforts towards their subjugation,

Two of the Nienfei leaders are said to have fallen, and many lesser chiefs taken prisoners.

—The following reduced rates of postage on Book and Pattern Packets posted in India for the Uniten Kingdom are announced

Via Sonthampton, not exceeding 4 oz 2 as. 8 p.; the same for each additional 4 oz.

Via Marseilles 4 as; the same for each additional 4 oz.

These rates include Indian Postage.

—Deaths last week, 342

—*Delhi Gazette*: "An awkward position has resulted from the unrestricted disclosure of the opinions of several of our political agents, delivered, as we believe they were by them, in supposed confidence. They have much reason to complain of what can be looked at in no other light than a breach of faith. But the mischief is not confined to a matter of feeling as between them and the Government. As servants of the Government they of course have no right to expect to have their feelings consulted, in a matter in which the Government chooses to act upon grounds of public policy. But what is their position as regards the rulers of those States who cannot feel much gratified by the recent exposure?"

—A new Sailors' Home has been formally opened in Calcutta by H. E. the Viceroy. It has accommodation for 280 officers and seamen. It has cost Rs. 73,000. The former building is to be sold.

—The *Friend of India* says that documents just published by the Board of Revenue, show that the conduct of the Orissa Zemindars, during the famine, "was not merely negatively cruel, it was positively outrageous to a degree that would have roused any other peasantry to sweep them from the face of the earth, if not the Government which protected them."

—Cowasjee Jehanghir Readymoney Esq., has given Rs. 5000 for the founding of a Latin Scholarship in connection with the Bombay University.

FRIDAY,—JANUARY, 17.

—The following declaration signed by many noblemen and members of parliament, has been published: "We the undersigned Irish Catholic laymen, deem it our duty to contradict publicly the assertion that we do not feel aggrieved by the present ecclesiastical settlement of Ireland. We feel, with reference to that settlement, as our Protestant fellow-countrymen in England, Ireland, and Scotland would feel if they were subjected to a like injustice. The dignity of the religion and of the people of Ireland demands religious equality, and we are convinced that without religious equality there cannot be generated and secured that respect for law and those relations of mutual good-will which constitute the true foundation for national prosperity."

—*Englishman*: "Baboo Kanny Lall Dey, who for the past six years, has devoted himself indefatigably to the intelligent study of Indian drugs, has we see, just published a descriptive catalogue of those in common use among the natives, of which Government have taken six hundred copies. The catalogue includes not only all those drugs previously brought under the notice of English medical men, but many new ones not hitherto recognised, and the value of the work is considerably increased by the course which the author has adopted of noting the price of each article described."

—Lt. Col. Money has taken out a patent for the manufactute of gas from vegetable matter. He has found (says the Calcutta correspondent of the *Times of India*): "that the 'waste" of oil seeds, after compression for oil, yields gas by distillation just as coal does. And as there is a large quantity of this waste available, he proposes to distill it in small retorts, every household having its own apparatus. The material is available at present, say the refuse of mustard oil at about twelve annas per maund; and this by distillation may yield from one to two thousand feet of gas of high illuminating power."

—*Times of India*: "By the Port Louis papers we notice that Mr. H. M. D. Beyts has been appointed a member of the Legislative Council of H. E. the Governor of Mauritius. Mr. Beyts was born and educated in Bombay, but has spent the best years of his life in Mauritius, where his career has been a very successful one. As a Magistrate, Mr. Beyts earned a good reputation for zeal and impartiality, and when reform became necessary in the Immigration Department he was nominated Protector, and was accredited to India as the Special Commissioner for that colony."

—The Same; Nassick: "A sad tragedy occured at Nassick on the night of the 9th instant, in the compound of Mr. Reeve, a railway contractor, living at Nassick. A young woman, aged about 20, and wife of Hurry, a Mussal, who was in the employ of Mr. Reeve, was found murdered in her room on the morning of the 10th. A large gash across her throat was discovered, which must have bled profusely. On inquiry being instituted the husband was missing, and it was not until the evening of the 12th that his dead body was discovered in a well on the premises. There was a deep cut on his eyebrow, and the body appeared to have been submerged some days. Nothing has yet transpired as to the cause which led to the murder of the woman or the death of the man."

—H. M. troop-ship *Euphrates* arrived yesterday.

—*Times of India*: "The S. Transport *American* with the head-quarters of the 45th sailed yesterday, towing the *Gavin Steel* with another part of the same regriment, and the *Royal Standard* with four medical officers and bullocks. Among the medical officers was Surgeon Shepherd who was accompanied by Mrs. Shepherd. The *Anvoca* with stores also left. All the above are bound for Anesly Bay. The *Canova* with part of the 45th will sail to-day in tow of the S. transport *City of Dublin*, on board of which part of a Native Infantry Regiment will be embarked. The transport *Western Star* and *Nimrod* will also leave to-day with the 2nd N. I. (Grenadiers) and the 18th N. I. These two ships will be towed by the *City of Manchester*."

—Government have declined to interfere in the case of the liquor sellers whose shops were closed by Mr. Hope.

—Mr. C. E Chapman has been appointed to act as Government Auditor and Inspector of the accounts of the new Bank of Bombay.

—*The Bombay Gazette* has advices from Sir Robert Napier to the 11th of January, to the effect that affairs are in every way improved since former reports, and that the epidemic amongst the mules is serious. The pack bullocks at Bombay should be sent as soon as possible.—They do not suffer. Health of troops excellent.

—*Printers' Register*: "The proverb says 'it is an ill wind that blows nobody good;' and the rough wind of the French Revolution in 1848 drove the Dellagands out of the office of the *Constitutionel* at Paris, and landed them in London where they began stereotyping the *Times* and others papers. At the present moment their business is a very large one, consuming twenty tons of metal per week for plates. They cast 96 pages every night for the *Daily Telegraph* alone; and which are worked from four of Hoe's machines. The second form only goes to press at four a. m. when it is run off at the rate of *twelve hundred sheets per minute* until close upon six o'clock. We should like some of the old school of slow-coach printers to go and see those four machines in full swing! It would astound them beyond measure to see the host of palefaced men and lads at work in the midst of that wilderness of wheels, and cylinders, and straps, and to hear the deafening thunder that accompanies the storm of sheets pouring down on all sides faster than the eye can follow them, or the mind can realize their number."

—We know what the sin of Chorazin was. Does any one wish to know what the sin of Madras is? A member of the A. P. U. C. in the *Madras Churchman* tells us: "The sin of Madras is that, with the exception of Emmanuel Church, there are only late celebrations, instead of each priest exercising; his glorious Christmas privilege of celebrating; three times on that day, the only day in the year on which it is lawful for him to do so. Another disgrace to Madras is, that at most of the churches there are neither first or second vespers for this Festival, as there ought to be, and oh shame! the mother-church sets the evil example."

TELEGRAPHIC NEWS.

London Jan. 7th.—The American Congress has passed a resolution thanking Sheridan, and censuring Johnson for removing him from his command.

Congress has also passed a resolution ordering the Committee on foreign affairs to take immediate action on the subject of the maltreatment of American citizens by the British anthorities in Ireland.

9th.—Reinforcements have been despatched to Ireland.

General Sir John Burgoyne, Inspector General of Engineers, has resigned his appointment, and has been created a Field Marshal.

The Egyptian Government has determined to send a mission to King Theodorus, notwithstanding the remonstrances of the British Government.

The American Senate has repealed the tax on the cotton crop of 1868, and abolished the duty on foreign cotton imported during the year 1869.

10th.—Seventeen of the Paris journals have been prosecuted for publishing illegal reports of the debates in the French Chambers.

THE LIFE OF CHRIST THE LAW OF MISSIONS.

(From a Sermon by Rev. J. P. Thompson, D. D. of New York.)

"In him was life, and the life was the light of men." John I. 4.

(Concluded from our last.)

RATIONALISM VERSUS RITUALISM.

The question of the regeneration of society is therefore practically the question, What type of Christianity shall be impressed upon the evangelized nations, or in what form shall Christianity be applied to the restoration of the world? The Bishop of Natal answers "only a *rationalistic* Christiany will suit an intelligent and inquisitive Zulu, versed in the arithmetic of Jacob's sons, and the mensuration of the ark." "No," retorts the Lord Bishop of Honolulu, "not a rationalistic but a *ritualistic* Christianity will win the simple children of nature, by making Christian sacraments and worship a refinement upon the sacred rites of their ancestors, and thus appealing to their old religious sentiment, without Puritanic harshness."

Our answer is, neither Gerizim nor Jerusalem, but Christ;—that Christianity will give the true light which itself comes nearest to the life; and the true evangelization is not primarily by an external apparatus for illumination, whether literary or ecclesiastical, but the preaching of the Gospel with a view to its direct, living, saving power upon the souls of men; and all the machinery of missions—organization, publication, boards, societies, schools, churches—must be subservient to this life-knowledge of Christ in the soul, or it becomes an obstruction to the light; for no one can come to the full light of Christianity who has not received a new life of his soul through the quickening, illuminating, renovating life of Christ. For lack of that inward receiving of Christ, the light may shine in darkness and the

darkness comprehend it not. If in any land our missions lack success, it is not for lack of organization, or science, or ceremony, but solely for lack of the life—and this chiefly the lack of a living prayerful union with Christ in the Church here, vitalizing the work yonder, and flashing light through wires that never break nor falter, that cross every continent and fathom every sea. More light of science for the African! more light of candles for the Islander! nay, more of that life which has already in one generation created a Christian people of the barbarians of the Pacific, and at the same time, in Turkey has formed a great commonwealth of intelligent, spiritual, practical believers, out of captious and ritualistic orientals.

If we would see the light of Christianity spread in our time, we must lay *our* Christianity nearer to the Life. Appeals to sensibility pall by repetition, Appeals for money have already exhausted the ingenuity and rhetoric of secretaries, agents, and pastors. Appeals for men meet no response when there is no moving impulse within the Church. The romance of the missionary enterprise is gone; even its heroism is challenged by adventurous travelers and explorers. Arguments for missions from statistical results, from commercial benefits, from social progress, from motives of philanthropy, while they increase in weight with years, decline in power through familiarity; and even the picture of the vices and miseries of the heathen fails to stir the heart, if too often photographed to the eye. Luxury grows apace; riches increase, and with them desires, tastes, gratifications; while the mission Board is regarded as an insurance to be kept up at a fixed rate of premium, an annual assessment for which increase of income is not reckoned! Ah, brethren, would we see the light of the Gospel advancing, we must lift ourselves to the height of the great argument of the text; must feel the power of an endless life; must have within us the life of Christ, yearning with possibilities of good so vast and glorious, that it will not permit us to be satisfied in working, giving, or accomplishing, till He shall be satisfied of the travail of his soul. Our first want is never Learning, nor Wealth, nor Measures, nor Men, but more of that *Life* which in the work of missions is the law of progress and power. "In Him was life; and the life was the light of men;" and we are sent to bear witness of *that* Light—and *none other*—"that all men *through him might believe.*"

It is nothing that the Light is come, unless we have the Life. One may shut himself up in a darkened laboratory to analyze a ray of the sun admitted through one little aperture; he may measure its force and velocity, produce the spectrum and ascertain the properties of each color blended in the solar beam; yet should he persistently engage in this process of analyzing light, his own system the while would pine and shrivel for lack of the life-power, the blood-power, of the sun. And one may so deal with Christianity as an intellectual text-book, with its facts and doctrines as matter of critical analysis, with Christ himself as an historical or mythical phenomenon, with the Gospel as a subject for the microscope [illegible]erly to miss the life-power of Christ warming and enlightening the soul. And this is what, [illegible]ism would accomplish for an inquisitive [illegible] give him a light without actinism, a Christ[illegible]y without life.

[illegible] the other hand, the very agency appointed [illegible]iving light may be made a means of impeding [illegible]itality. The moon which is hung as a mirror [illegible]ect the sun upon our night may swing [illegible] so as to hide the sun by day. Should that [illegible]e be prolonged the earth would grow chill [illegible]r its pallor; all warmth and vitality would by and by be gone; vegetable life would grow sickly and decay; the brute creation would go wild with terror, and with melancholy howlings die. It was thus that in the middle ages the Church, constituted to be the light of the world, obtruded its hierarchy and ritual before the Word of life. And a ritualistic Christianity is but the intervention of artificial lights by which the true is cast into the shadow. Like the Athenian worship in the time of Pericles, it is "an attempt to relieve the mind by the daily amusement of its sacrifices." In its culmination at Rome on the 29th of June last, it illumined the interior of St. Peter's with its hundred thousand candles, whose twinkling was made visible by curtaining off the light of the sun from the dome and windows. And this is what Ritualism would accomplish for the sunny islands of the Pacific—curtain off the day that its wax-tapers might be seen!

Ah man still, as at the first, has need of the light of life. For his darkness is of a character which only Life can penetrate and absorb. Upon the shortest day of the year I stood within the Cathedral of Assumption at Moscow, the most sacred sanctuary of the Greek Church. In local associations this is even more impressive than St. Peter's, while its dimensions are more easily mastered, and the unity of its effect is neither lost in vastness, nor broken by side chapels that dispute the preeminence of sanctity and riches. Here the chief patriarch has his seat. Here all former patriarchs lie buried. Here is the holy chrism which, reproduced like the oil of the widow of Sarepta, is applied in baptism to every child born within the pale of the Greek Church throughout the world. Here every Emperor of Russia for four hundred years has taken the oath and received the sacrament of coronation. Here Byzantine art has decorated the walls, pillars, and ceiling, with the whole history of the Gospel and the Church, in gold and enamel; while imperial magnificence and passionate devotion have lavished upon altars, shrines, and pictures

> "The wealth of Ormus and of Ind,
> Barbaric pearl and gold."

The service was majestically intoned by a celebrant who looked the very king of priests; and splendid choral responses rolled their deep-voiced bass under the spray of boys' voices, richer than organ and lute. At the close of the Litany, when the golden gates of the *Iconostasis** swung open and the Holy of Holies appeared glittering with jewels, and wreathed with incense, the sunlight stole in through the domes, heightening the effect of candles, till all the jewels were ablaze, and the four walls, gilded and painted from floor to dome were resplendent as an apocalyptic vision; on the altar-screen the Eternal Father, the Virgin and the Son, with patriarchs, prophets, angels, and apostles in gold and brilliants; on the right wall the seven holy Councils: on the left the story of the Virgin's life: on the pillars the canonized martyrs; in front the last judgment—all history represented as related to Christ; the cathedral one grand and solemn Te Deum, the goodly fellowship of the prophets, the noble army of martyrs, the glorious company of the apostles, praising the King of glory, who will come to be our Judge. Of a sudden the sun kindled the halo around the infant Saviour upon the Altar-screen, and for an instant all the light of the Cathedral was beaming from his face. It seemed to say, This brilliancy of color, gold, and jewels is not light; there is no warmth to these walls, no life-power in this ritual; Life only can give light, and "I AM COME THAT YE MIGHT HAVE LIFE."—*The Congregationalist.*

LORD SHAFTESBURY
ON THE CONDITION OF THE CHURCH AND THE COUNTRY.

The Annual Meeting of the Wimborne Branch of the Pastoral Aid Society was presided over by the Earl of SHAFTESBURY. The local report was read by the Rev. H. P. Cookesley, M. A., Secretary, and the meeting was afterwards addressed by the Revs. J. G. Kelly and Flavel Cook (Liskeard).

The Earl of SHAFTESBURY then rose, and said he felt that not only the Church but the country were at the present time unhappily situated with regard to religion. Mr. Cook had mentioned to some extent the remedy. The Church Pastoral Aid Society at the present time stood in a position which it did not stand in at its first institution. At this moment it stood forward on behalf of the Church of England as a great protest against all the errors by which that Church was afflicted, as a great, true, and he might say, almost divinely-blessed testimony to the truth as it was in the Lord Jesus Christ. Moreover, it was a refuge for all those who wished to gather themselves around the standard of truth, from which they might derive comfort, by which they might be enlightened, and through which they might be guided. (Hear hear.) The Church of England was strong enough to defend herself from any external danger, whatever it might be, but her dangers arose from within her pale. Heresies had grown up in her own bosom, which were rending her very vital existence from her, and which unchecked and prevented, would leave her a dead corpse upon the face of the earth. They were pressed and in great danger from two conflicting parties in the Church. They had the Ritualistic party—that was the best term to give them now; they went further than the Tractarian party, and yet embraced the Broad Church—and there was the Neologian party, which he believed had more strength than people were aware of. Then there was a third party—the Evangelical party—which although strong within the bosom of the Church, were not now so strong as they were, either in clergy or laity, as compared with the Neologians. The duty that was pressing upon them was, therefore, very great indeed, and it required the greatest caution, the greatest delicacy of appreciation, and the greatest earnestness to perform it. Mr. Cookesley, in his report, had stated that "the present day is marked by great earnestness on religious questions." He (Lord Shaftesbury) could not accept the use of that term earnestness. It was much too solemn and great a word. If Mr. Cookesley had said "vast activity" he should have concurred with him. There was no doubt great earnestness among Ritualists, and also in the Broad Church, but amongst those who devoted themselves simply to the teaching of the pure and essential Word of God he saw none of it either on one side or the other. Look at the position of the Church with respect to the great mass of the people of this land. They had, as he had said, three distinct parties in the Church. They had also vast numbers in this country who were wholly indifferent to one or the other. The Church was in greater danger from the indifference of those who professed to be her friends than from the aggressive policy of those who openly professed themselves to be her enemies. The growing indifference in the country to matters of religion was one of the most alarming features of the present time. They found it everywhere—in small and in large populations. It was not only in Manchester, in Liverpool, and in London. They might go into the smallest village, and every clergyman of experience would tell them how his heart was rent by the real indifference there was, if they endeavoured to fathom the great proportion of the people with respect to religion. One party—the Ritualistic party—were directing all their efforts to raise the Church of England to a position of spiritual despotism equal to the Church of Rome. The effect was that that party was severing the Church from the State. The Broad Church was equally determined to sever her from the State. She was not to be controlled by articles and by creeds imposed by the authority of the State. They would reduce the Church of England to a mere civil establishment, a branch of the Civil Service, without creeds and distinctive doctrines, and all might come to her who chose to say they wished to be her members, and to enjoy some of her privileges and immunities. It was difficult to say which was the most active of these two parties; but one thing was certain, that at this moment the Ritualistic party was, owing to various reasons, putting itself forward in many ways, and at this moment occupied greatly the public attention. Their activity surpassed every thing known in the Church, and, from the various services now instituted, and the paragraphs which appeared in the *Church Times* and other Ritualistic papers, the party seemed to him to have lost all power of self-restraint, and all notions of delicacy, forbearance, and indulgence to the other members of the Church, clergy and laity. So unsparing were they that, without wishing to impute anything that was unchristian, his belief was that they were actuated by principles such as were little known within the circles of Christianity. It was perhaps that party—not neglecting attention to the other—to which they must direct most marked and steady attention; and most undoubtedly that party was beginning to assume proportions and to make claims that were perfectly incompatible with the very idea and discipline of the Reformed Church. They had now instituted, and they carried into effect in a most barefaced and open manner, a complete sacrificial system. The Church of England, as represented by those men, was not only as sacerdotal as the Church of Rome, but as any of the Pagan priests of antiquity. They had, by means of their profession—by means of their exaggeration of the Sacrament—they had succeeded in establishing that which clearly they desired—a new order of mediators. It was no longer, under their system, Christ the mediator between God and man but under their system the priest was to be the mediator between man and Christ. That

*The *Iconostasis* is a screen covered with sacred pictures, which shuts off the *Bema*, or Sanctuary, from the congregation.

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

state of things had been growing up to so fearful an extent that in the course af a short time a very large proportion of the dignitaries of tbe Church, the seats of learning, the universities, and many of their leading schools must be just as completely Roman Catholic to all intents and purposes as if they were under the superintendence, care, and teaching of Archbishop Manning. That was the reason, and the true reason, why the Church of England was becoming so distasteful to the large mass of the people of this country. It was distasteful even to the greatest extent among the great body of the middle classes. The state of things which that party established was distasteful and odious, not only to the people of large towns, but also, those of the provinces. Something must be done to remedy the evil. The population was rapidly increasing, and so were the numbers of those who, if they did not join the ranks of the Church of England, would probably combine with those who were hostile to the Church, or belong to the great mass of those who were distinguished by infidelity and indifference, Especially were these matters of vital importance at the present time, now that a measure had been passed of a great political character by which large bodies of uneducated men would be brought into the exercise of the franchise. Many of those men, if left to themselves, would be only too ready to listen to any one who denounced the church, her riches, her power, and her idleness—who pointed out what they termed her idolatry, and alleged she was no better than the Church of Rome. He had himself often heard it stated that there was no difference between the Church of England and the Church of Rome, and that if that were so they had better go over to the Church of Rome herself. When demagogues and revolutionists acting upon the great mass of the people—and that with no mischievous intention whatever, but in full belief in their ignorance that they were doing that which was right—gave the vote to men who would carry out those opinions, the time would come when, by common consent the Church of England would be wiped out, because it would be said she had been long tried and found wanting: she had existed hundreds of years and yet had failed to evangelise the masses. The only hope that remained was to support efforts such as those that were made by the Church Pastoral-Aid Society. Some persons had asserted that the Church of England had failed to evangelise the people because of her Ministers being of low intellectual stamp. He positively denied the allegation. He believed that the Church of England had produced and was producing, compared with other branches of the profession, men of as high intellectual culture as could be found. No doubt the Church of England in some measure had failed in a due appreciation of the style of preaching adapted for work. It was owing, however, not to want of intellectual culture, but in some measure to the want of practical experience. It was impossible to go amongst the people and to attentively watch— as he had watched with the utmost solicitude—the great success of preaching in the theatres, without observing that the style peculiarly adapted to that class of the population was one that would never suit either the Ritualistic or Broad Church. If they would preach to the masses of the people they must present nothing but the most pure, simple, evangelical doctrines. They would not listen to anything else, or if they came once and heard, they would not come a second time. Their object was not to be amused, but they required words of comfort, and if they obtained them they cared not much about the cost. It was not, however, the doctrine only but there was a total difference in the style of preaching. It was widely different from addressing a settled congregation. A minister of the Church of England was quite as competent as any one else to address them, and if they were brought over first of all by a minister of that Church they would attach themselves to the first Church of England they could find. Accordingly, many had become connected with the Church of England, or Dissenters, according to the minister to whom they first owed their conversion. The great thing was to attend to the times in which they lived and to its extreme peculiarities. He would advise them to do all that in them lay by every effort, by prayer to God, by constant preaching, to maintain and to extend the Church of England. Let them, however, recollect that they had a duty paramount even to that. Looking at the vast and seething multitudes—seething with infidelity, many with misery—seething with sedition, ever ready food for designing men to work upon—they might rise some day into a state of revolution and destroy existing institutions—they knew not what a day might bring forth. Let them, then, be prepared for the most evil days that would happen. Their duty was to sow the name of Christ broadcast among the multitude, and endeavour to induce them to attend Divine service. He had stated several times in the House of Commons when there—he had since stated in the House of Lords—and he had stated it too at meetings of working classes, and it had never been gainsaid—that of all the working men in London there were not two in a hundred who attended public worship. What a mass of combustibles for revolutionists and Fenians to work upon. He exhorted the meeting to do all they could to maintain the Church of England, but still more—and it was their paramount duty—to ally themselves with all true and honest Nonconformists who would join them in promoting the love and observance of the Gospel. Let them join in that great effort, greater than which they could not undertake, nor one more conservative in its principles; and let it be their great object that the name of Christ should be known, and that the Word of the Lord might have free course and be glorified.' (Applause)

DOMESTIC OCCURRENCE.

MARRIAGES.

LYNN—WILCOX—January 9th, at St. Thomas' Cathedral, Bombay, by the Rev. F. J. Spring, William A. Lynn, Lieut., Gr's. 3rd Regiment, to Jessie S. D. Wilcox, second daughter of the late H. G. Wilcox, Esq., of Bombay.

PEREIRA—LEE—January 13th, at Christ Church Byculla, by the Rev. James Taylor, of the S. P' G. Society, Mr John Pereira, Assistant, Judicial Department, Secretariate, to Miss Mary Ann Lee

DEATH.

BOULT—January 9th, at Poona, of extreme debility and old age, Mr. Robert Boult, Government Pensioner, aged 79 years.

PASSENGERS ARRIVED.

Per P. and O. Co.'s steamer *Carnatic*, 10th :

From Southampton.—Mr. Hamilton, Miss J. S. Keith, Lieut. the Hon. J. C. Amherst, Mr. A. Pye Smith, Hon'ble J. S. Maxwell, Mr. W. D. Henderson, Mr. Thompson, Mr. R. Pestonjee Soorty, Mr. Fraser.

From Marseilles.—Mr. D. A. Smith, Mr. and Mrs. Fletcher and infant, Captain Joy, Major and Mrs. Mackenzie, Major Carnell, Captain Repton, Captain Cmpbell, Major and Mrs. E. C. Leggett, Mr. Bullock, Mr. Melville, Major Naylor, Lieut. M. Stevens, Mr. S. Burstall, Mr. A. M. Moir, Mr Paul, Mr. C. J. Wallis, Mr. Nesbit, Mr. J. Critchley, Captain H. Wood, Captain E. Croix, Mr. Parker,

From Suez.—Colonel Davidson, Mr. M. Wilson, Mr, Maxwell.

Per B and B. Steamer *Gunga*, 10th :

From Suez.—Mr. de Costanze, Mr. Patton, Mr Babbit, Mr. and Mrs. Flower, Dr. Hewston, Mr. and Mrs. Wilkinson, Mr. and Mrs. Towers, and 3 deck passengers.

From Aden.—Mr. J. P. Conforth, and 6 deck.

PASSENGERS SAILED.

—Per P. and O. Co's Str. *Baroda* 14th :—*For Marseilles.*—Mrs. Ward and child ; Mr. Maclellan ; Mrs. Knight ; Mr. S. Dhunjeebhoy ; H. E. Monsieur le Kins de Rodenbeck ; Capt. Wood ; Mr. Bevis.

For Southampton.—Mrs. Dundas and 2 children ; Mr. F J. P. Hill and 2 children ; Mrs. Young and infant ; Mrs. A. Taylor and 2 children ; Mrs. Twyford and 3 children ; Mrs. Fanshawe and 2 children, Mr. F. W. Oldham ; Mr. Jhon Curtis ; Mr. I. F. Wade ; M. D. Diagoni ; Mrs. Strong and child ; Mr. G. Thornton ; Mr. W. Butterworth ; Mrs. Wallace and 3 children ; Mrs. Smith ; Miss Brown ; Mr. W. Parry ; Mr. W. C. Dillon ; Capt. Methven ; Mr. Boutell ; Mrs. Boyd, infant and servant ; Mr. Snill. and Mr. Parry.

For Suez.—Col. and Mrs. W. E. Morton and child ; Major General and Mrs. Fleming ; Mr. and Mrs. Denso and child.

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